

Of the Church · By the Church · For the Church

LUTHER LEAGUE REVIEW

OFFICIAL · ORGAN · OF · THE · LUTHER · LEAGUE · OF · AMERICA.

Written for The LUTHER LEAGUE REVIEW.

The Easter Message

BY ERLE GREINER.

“Jesus lives!” A-down the ages
Kings the message, sweet and clear,
Child once sought by hoary sages
Doth as conqueror appear,
From the dark and stony prison,
Where they laid the Crucified,
Unto glory He is risen;
Justice now is satisfied.

EASTER · NUMBER

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LUTHER LEAGUE REVIEW

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Of the Church—By the Church—For the Church

Luther League Review

He Is Risen



Christ, the Lord, is risen to-day,
Sons of men and angels say :
Raise your joys and triumphs high ;
Sing, ye Heavens ; thou, Earth, reply.



Love's redeeming work is done ;
Fought the fight ; the battle won ;
Lo ! our Sun's eclipse is o'er ;
Lo ! He sets in blood no more

Lives again the glorious King :
Where, O Death, is now thy sting ?
Once he died our souls to save :
Where 's thy victory, boasting Grave ?
—CHARLES WESLEY

The Resurrection of Christ

BY WILLIAM H. ROSE.

CHRIST arose! Death is vanquished! Man is free! This is the glorious message of Easter. In the resurrection of Christ the believer obtains the assurance of the resurrection of His people. All that went before would have been useless and a failure if He had not risen as the Scriptures foretold and as He had promised.

Every cloud has a silver lining; the day is darkest before dawn; the period of Lent but leads up to the most glorious season for the Christian. It is well for us to meditate and travel through His season of Passion with Him; but the journey would be depressing indeed if it did not lead us into the full light of His resurrection and triumph, for our sakes.

If He had not risen, the New Testament would not have been a part of our Scriptures; the Old Testament prophecies would still be unfulfilled; and all that had taken place before Easter Day would have been the work of an impostor, of a deceiver of men.

The majority of unbelievers acknowledge the purity of His life and the wisdom of His teachings; yet if He be not the risen Lord, how can He but be the basest of hypocrites? If He did not proclaim the truth, He must be a liar.

There is no middle ground when considering the Christ. "He that is not for Me is against Me," said Jesus. "What think ye of Christ, whose son is He?" If of God, then His teachings, and above all, His resurrection, are of the utmost importance to us.

Prove that Christ rose from the dead, and then all other records of Scripture are confirmed; disprove His resurrection, and the whole structure crumbles. To lay down His life and take it again demonstrated His power and vindicated His claim to Sonship with God the Father.

Easter is the oldest and greatest festival of Christendom; and since that Sunday when complete victory over our sin was consummated in His resurrection, the first day of the week has been celebrated as the Lord's Day by His followers.

It is a day celebrated by the people in a cheerful manner. The old winter garments are

thrown aside, and new ones with brighter colors are worn; flowers are used profusely everywhere. But why all this joyful spirit if not because Christ arose? Ye who have journeyed with Him from Gethsemane to Calvary and the tomb and have felt His humiliation, ye are they who can most fittingly rejoice when His triumph over death is accomplished. If not for this reason, then our gladness is vanity.

There is nothing half-hearted about real rejoicing. If then we have reason to rejoice, we must, with the guidance of the Holy Spirit, take up His work of love with enthusiasm and push it and obtain results. A Christian, recognized as such by Christ, is never lukewarm. He is required to take on the whole armor of God, for the battle will last as long as he lives; and the sword of the Spirit, which is the Word of God, will be his most useful weapon. "Let the righteous rejoice, yea, exceedingly rejoice."

"Jesus, my Redeemer, lives!
I, too, unto life must waken:
He will have me where He is:
Shall my courage then be shaken?

Nay, too closely am I bound
Unto Him by hope forever;
Faith's strong hand the rock hath found,
Grasped it, and will leave it never."

Risen with Christ

We say it tenderly, reverently: "Risen with Christ!" and the words mean a blessed release from, even the petty evils that once had power over us. "For the Lord knoweth the way of the righteous": He reads the selfish motive, disguise it as we may; each word and act is simply revealing the way we have chosen, and as this glorious Easter dawns, may we sing in truth:

"Risen with Christ! O holy thought!
Lord may it ever be,
That we, by thine atonement bought,
Shall ever live to Thee!
May every heart be sweetly drawn,
And set on things above,
Where Jesus sits at God's right hand,
Pledge of the Father's love!"

Spring's Miracle

BY REV. C. ELVIN HAUPT, D.D.

OVER the fields, followed by the nipping frosts, and glistening at every tip of clod or straw with water crystals and the fallen snow-stars of the clouds, comes blowing, like the Chinook of the far-off Northwest, the spring wind. And lo! like some wondrously skilled artist, changing the picture that has been painted at his easel from the leaden gray and dull shadows of a scene tufted with snow and the stalactites of winter into one of widespread sunshine, and greenness, of flowing waters and tender daffodil, violet and Mayflower under skies of clearest blue, Easter, with an invisible spiritual skill, puts forth the hand of power, wafts away the cold chill of death, *retouches* the gray clouds of our sorrow with high lights of the most illustrious truth colors, and beckons out from their uncovered hiding places the buds and the blossoms of plant life in all the glory of Resurrection.

Surely the All-wise Father would have us know by the transformation which the Easter season brings to His natural creation (that for so long a time seemed to be in sympathy with the groaning and sorrow of those who have felt the burden of guilt which our blessed Master Jesus bore for us and which we bear after Him in our sense of need of Him), that any soul sorrow which we suffer and overcome becomes holier and nobler than the shagged brows of a mountain cliff touched and tinged by the sunrise.

The *flowers* of Eastertide are always suggestive. Called forth into the day, to win the blessings of the dew and the caress of the gentler winds, these children of the sunshine show the handiwork of God, and remind us that we, if we abide in Christ, "shall rise again" to "walk in newness of life," in righteousness and purity forever.

The *reason* of Easter is evident. It is proven by the need of the whole human family for a power that can overcome our last enemy. That power is found in Christ, because He is Divine and Perfect. He Is Life Itself. It is impossible to rob God of His attributes. And in our need we who unite with Him are told: "Because I live, ye shall live also." Satan cannot overreach God. Christ is *The Life*.

Artist, hymnist and historian have gladly tried to illustrate the holy story of Easter. And surely none more wonderful is to be found! The rocking earth; the great, strong angel, robed in light and with flashing face of

purity and wisdom, rolling aside from a tomb, already vacant, the stone that blocked the entrance to the place whereon the sacred head of our Redeemer lay enfolded in the mantle of death; the dismayed keepers sneaking from the place to which, at the early dawn, pious devotion brought sweet spices; and the faithful women heard the new angelic message, "He is risen, as He said!" We may almost see them as they "depart quickly from the sepulcher" with mingled fear and joy; or the wonder that glistened in the morning sunlight through the tears of pious Mary, as she cries, "Rabboni!"—My Master!

The Easter joy no man taketh from us! It is composed of victory, peace, love, truth and grace. Strands of both heavenly and earthly elements combine in its web. It is as a flood that after being hindered for a time bursts out upon its journey with redoubled force. It is a great hymn, a "Gloria in Excelsis," that becomes the more triumphant because of the plaintive "De Profundis" that has preceded it. It carries to penitent hearts the rapture of pardon, it reads to the captive sinner the chart of his liberation.

Who can estimate the *value* of Easter? To the Kingdom it restores her King in His vindicated beauty. To the Bride her Spouse is returned as a champion over the last great foe. To the host of God's elect there is the reassurance of the faith and new incentive to action. To the sorrowing over the loved ones gone from "the body of this death" comes the sense of the power of God "to keep that which is committed unto Him" until the end shall come to mortality. To the living is the complete truth given. To the dead in Christ is safety in His keeping.

The great *result* of Easter is that of completion. Faith, like the polished shaft of a column of Victory, may rest upon the pedestal of Love; but it is finished only when there is set upon it the capital of Christian Hope.

Victory

Victory! Victory!

Glory be, O Christ, to Thee!
Passing sad Gethsemane,
Suffering on Calvary—
He is risen triumphantly,
King for all eternity!

Victory! Victory!

Legend of the Lily



The beautiful flower known as the Easter lily holds a significant part in art and legendary literature, it being regarded as the emblem of perfect purity. This fragrant flower originated in China, and an interesting tale is told of its being transported to other lands. Almost 1,000 years ago the celestial land was ruled by the barbarous Emperor Chow, who was horribly cruel, sacrificing

even the most favored of his wretched subjects to gain his ends. Fearing the safety of his life, the prime minister, Li Chung, planned a mode of escape for himself and many of the Chinese. In order to carry out his purpose successfully he cunningly took the Emperor into his confidence, telling him of a message that he had received from the gods, who demanded that a great number of men, women, beasts and a large amount of fruit be sacrificed, in return for which was promised the nation's prosperity. The sacrifice was to take place on a sea island many miles away.

The bloodthirsty and mercenary Emperor was delighted, and after months of labor the finest ship in the royal fleet was made ready, with the prime minister as commander. On this ship were one hundred of the most perfect types of men and women, and for the feasts they had brought the choicest food, among which was the delicate bulb of the lily, which offered a dainty morsel when prepared. The second night had passed when Li Chung told the youths and maidens that they were not to be sacrificed, but instead were to inhabit the beautiful island to which they were coming and live happily as his subjects.

And the story that reached old Chow was of the sad wreck of the royal vessel carrying the men, women, and beasts who were to have been sacrificed to the gods. Thus Japan was peopled.

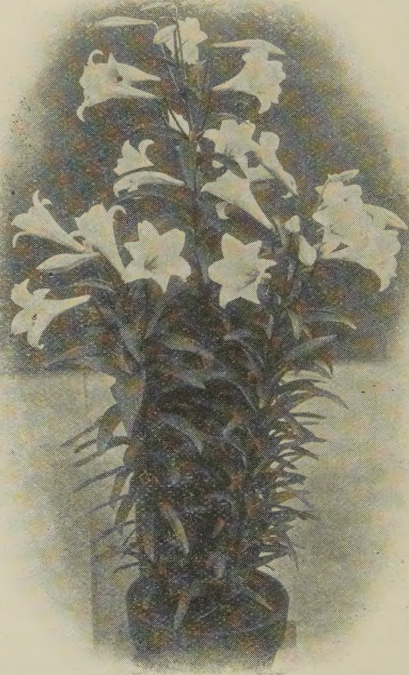
The lily grew in beauty, and in time was

exported in bulb form to Europe, and later to America, where it is now proudly appreciated and chosen as the queen of flowers in the stately decorations of the church at Eastertide.—Selected.



Easter and Faith

The disciples came to know that Jesus who had been crucified was alive again, and they were transformed from despair into the most fearless faith and power. Out of this, says a contemporary, sprang the Christian Church which has been such a power of blessing



through the ages, which has inspired and comforted so many hearts, and fashioned civilization after the most beautiful ideals of righteousness. Around the demonstration that the Master was still a living and loving force, unconquerable by death, the feeling of immortality present in all souls crystallized, and Easter has become the world's festival of hope and season of greatest joy.—*Our Young Folks.*

THE SUBJECTION

BY REEL.

CHAPTER I.

“AND you will not accept my offer?”
“It is utterly impossible.”

The speakers were a middle aged man, and one some twenty years his junior, Bernard Maxwell and Donald Gray, both members of St. Paul's Lutheran Church, of Middletown, a small village in Ohio. They were on their way home from evening service when the above conversation ensued.

“But why?” the elder man questioned. “I offer freely, and can do it easily. I cannot go myself. I am too old, and not at all suited for such an office. You are young, healthy, and well fitted for the work; and, besides, you have frequently expressed the desire to study for the ministry.”

“I know I have,” Donald slowly answered, “but I cannot accept your offer.”

“But why?” Mr. Maxwell persisted.

“You will, no doubt, think me foolish, but the truth is, my pride refuses to allow me to do so. You have my sincerest thanks just the same as though I accepted.”

“Your reason is not only foolish, but it is wrong,” Mr. Maxwell continued; “very wrong. I cannot go myself for the reasons previously stated, but you can and want to go, only your foolish pride will not allow you to accept an offer which is freely made. I should love to know that I had made a good use of the money which God has entrusted to my care. No way that I can discover seems as good to me, as to fit some worthy young man for the holy ministry. I have often regretted the fact that I was financially and otherwise unable to enter it myself. I had hoped to see my son a minister, but God, in His infinite wisdom and mercy, deemed it otherwise. And now I have come to you, and again I must be disappointed.”

“Mr. Maxwell,” Donald said slowly, “it has been the dream of my life to enter the ministry. I have worked secularly because mother could not afford to send me to college. You know, as well as I, that mother has enough to keep

her, and I am entirely able to earn my own way, so we have gotten along very well since my dear father died. I would accept help from some of our relations, if they would proffer it, but I have too much pride, you call it foolish pride, to make use of such a generous offer coming from the hands of a stranger.”

“My dear boy,” Mr. Maxwell said, “I wish you would look upon me as that relative. I am not a stranger to you by any means. Have I not known you ever since the days, when a little boy in kilts, you came to my store for a stick of candy? I have watched you grow and develop into a young man, whom we are all proud to know and have among us. And yet you call me a stranger! Oh, Donald! once more I beg of you to accept my offer.”

“It is utterly impossible,” the boy answered.

“Think the matter over and I will see you again in a week or so, and see if you cannot change your mind,” Mr. Maxwell said, as they came to the cross streets and parted company, each going to his home. “And, Donald,” he called after him, “talk it over with your mother and be sure to call on Rev. Loving and get his opinion. You need not tell him any more than you wish; just get his idea as to what should be done with such an offer in case you had it.”

“I will, Mr. Maxwell, and thank you again; but I feel it is utterly useless. Good-night.”

“Good-night, my boy, and God bless you!”

Mr. Maxwell's form vanished in the darkness, and Donald slowly wended his way to his mother's door.

His mind was in a tumult. Here was the very thing for which he had hoped, waited, aye, even prayed for, offered and he would not accept.

Why not? he wondered. His pride, his own foolish pride alone stood in the way. He could not bring himself to accept so much from a stranger. And yet—and yet—why not?

He reached the house and entered. His mother had arrived home before him and was sitting in a low rocking chair by the table

reading. She looked up as he came forward. "Why, Donald, what is the matter? You look troubled. What did Mr. Maxwell have to say to you that makes you look so?"

"Oh, mother!" he cried, coming over to her chair and throwing himself upon the floor, with his arms resting upon her lap and looking into her face as he used to do in the dear, old childish days; "oh, mother, he wants me to study for the ministry and he will defray all my expenses."

"And what does my boy think of such an offer? It is surely a very generous one."

"I know it is," and the boy was almost in tears; "but, mother, I cannot accept his offer."

"Why not?" she questioned softly.

"Why not?" he echoed, "that is just what Mr. Maxwell asked; and just what I ask myself, and all the reply I can make is: My pride will not allow me."

"My dear Donald," Mrs. Gray said gently, "pride is a dangerous thing—sometimes. But if we have the true love of God in our hearts we can subdue it. Think how you have wished for this opportunity, and now that He has placed it within your grasp, be careful lest you throw it away."

"But, mother, how can I accept so much from a stranger?" and again the pleading eyes were upraised to hers.

"He is not a stranger, Donald. You have known him all your life, and I—but that makes no difference now. He wants to do it for several reasons, and you must not forget that you have prayed that you might be given a chance to study for the holy ministry. God has taken this means of making it possible for you to do so."

"I know, mother, and I try to remember; but I cannot, oh, I cannot accept his offer."

Mrs. Gray wisely refrained from saying any more at this time. In a few minutes Donald arose and, bidding his mother good-night, went to his room. Picking up his Bible he opened it at random and the first verse that met his eyes was Matthew 9:38: "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

For a long time he sat in troubled silence, and finally arose and prepared for rest.

CHAPTER II.

Monday morning dawned bright and clear, and Donald was awakened about 6 o'clock by his mother's voice. He was still troubled over the affair of the previous evening, but said his

morning prayers as usual. As he entered the breakfast room his mother greeted him cheerily, but made no mention of last night's talk.

He started for the office where he was employed as bookkeeper. As the day advanced he found it harder and harder to perform his duties. Every time he tried to add a column of figures he seemed to see written all over the page before him, "Why not?" Every book upon which he tried to work, in fact, in everything he tried to do, that question stared him in the face, "Why not?"

In the afternoon he had occasion to go to the bank and on his way back to the office he encountered Rev. Loving.

"Good afternoon, Donald," the minister said. "What is wrong today? Your brow is as black as a thunder cloud, almost," and he smiled pleasantly.

"Rev. Loving," Donald said abruptly, "will you be at leisure this evening? I want to have a talk with you."

"Yes, indeed, my boy, I will, and will be glad to talk with you any time. Come to the study, where we can be more quiet. About seven-thirty; will that suit you?"

"Yes, thank you. Good-bye," and Donald hurried on.

The good pastor looked after him, a trifle bewildered. He had never known him to act in just that manner; and he wondered what could possibly have affected him. He had been so happy the evening before, when at church. What could have caused such a change he could not even conjecture.

Promptly at seven-thirty Donald presented himself in the study, and in a few words told the pastor of the offer Mr. Maxwell had made. "And you know," he concluded, "I have always wanted to go to college to fit myself for this work, but I cannot bring myself to accept his kindness. What am I to do?"

"Why not?" Rev. Loving questioned, parrying a direct reply.

"Why not?" Donald almost shouted it. "That is just what Mr. Maxwell asked. Just what mother asked. Just what I am continually asking myself, and all the answer I can give is, I am too proud."

"My dear young man," the pastor said gently, "don't you know there is a true pride and a false pride? It is false pride to refuse to allow a friend to do us a favor, when they wish to. Mr. Maxwell was here this afternoon and told me what you have just explained. I am very glad you have come to me. He is amply able

to do this for you, and as I well know, you have had the ministry as your ambition for a long time, I unhesitatingly advise you to accept his proffered help."

"But, Rev. Loving, I cannot be under such great obligations to any one."

"Donald, you are viewing this offer in the wrong light. He is doing you a favor, that is true; but at the same time he is doing something for God, something for the upbuilding of His cause, and the spreading of His Gospel among men. If we want to truly serve God and follow in His leading, we should do that work which is given into our hands. You want to study for the ministry and now your opportunity has come, and you are allowing a false pride to keep you from doing the very thing for which you have waited and prayed. Some one has said: 'Opportunity is, like a pin in the sweepings; you see it, and unless you grasp it at once it is gone, not likely to be seen again.' If you do not accept Mr. Maxwell's offer you are unjust to yourself and deeply wronging your God."

"Mother says, too, I should accept it," he replied absently.

"Your mother is right, my boy. Mothers usually are."

"Yes, I know; but——"

"But what, Donald?"

"I cannot bring myself to accept this offer. I cannot see it as you and mother do."

"My boy, listen to me a minute. If your father was living he would find the means to send you to school, and you would go gladly and willingly, would you not?"

"Certainly, but that would be different."

"Yes, we'll admit it would be some different. But here is Mr. Maxwell with none to look after, and amply able to defray all your expenses at college. You are anxious to go, and he is anxious to have you go, yet you will not accept because of your false pride. I almost fear, Donald, that you do not love your God as you should."

"I do love Him, and I want to serve Him, but I cannot, oh, I cannot accept this charity."

"Donald," and the pastor's voice was quite sad, "you grieve me very much by such words. I had hoped during the years I have labored here I had taught the members of my flock a better spirit. You sin against God when you allow a false pride to keep you from serving Him as He desires."

"Dear pastor, pray God to give me a truly

believing heart, and to lead me to a right understanding, so I can live as He desires. I thank you for your kind words to me this evening, and hope you will not think me as wicked as I seem," and Donald arose to go.

"No, my boy, I do not think you wicked, only thoughtless," the pastor said, "and that proud spirit of yours is leading you into trouble."

"It is so hard," he replied wearily, "to be always doing what you do not wish to do, even when you know it is right."

"Yes," Rev. Loving said kindly, "it is sometimes hard to do right, but remember, 'No cross, no crown.'"

"I will try to remember," he answered, "and will try to do as you wish, because I feel it is right. Thank you again for your kind words. Good-night."

"Good-night, Donald, and may God's blessing be with you."

Again Donald Gray is in his room and turning over and over in his mind the question, "Why not?" He ought, it is right that he should, and yet—and yet—why not?

(To be continued.)

Influencing Each Other

A railroad conductor once went with a large company of conductors on an excursion to a Southern city. They arrived on Saturday night. An attractive trip had been planned for the next day. In the morning this gentleman was observed to be taking more than usual care with his attire, and a friend said to him: "Of course, you are going with us to the excursion?"

"No," he replied quietly; "I am going to church; that is my habit on Sunday."

Another questioner received the same reply. Comment on it began to pass around, and discussion followed. When he set out for church he was accompanied by 150 men, whom his quiet example had turned from a Sunday excursion to the place of worship.

A Glad Festival

Easter Day calls all our young people to awake, that they may join in celebrating the greatest victory the world has ever known, *the victory over death*. What burst of music, what song of praise and triumph can express all the joy of Easter? Easter should be to us a festival indeed, since every Christian can cry: "O death, where is thy sting? O grave, where is thy victory?"—G. W. Arnold.

“The Alamo”

THE great State of Texas originally formed a part of Mexico. Not until 1819 did the United States give up the claim that it belonged to Louisiana, and constituted an integral part of the purchase of 1703. For several reasons President Jackson regarded the treaty of 1819, which surrendered our claim to Texas as void and of no force. In the meantime Americans, in large numbers, had settled within her borders, and as early as 1833 there were twenty thousand inhabitants in the province.

A scheme was formed to wrest Texas from Mexico. Among the leaders were Sam Houston, Albert Sydney Johnston, James and Rezin Bowie, David Crockett and Colonel Travis, beside a number of desperate men, who had fled from home to escape punishment for their crimes. Mexico vainly tried to suppress the revolt. On March 2d, 1835, Texas declared herself independent, Santa Anna had completed the coup by which he overthrew and banished Anastasio Bustamante, President of the Republic, and assumed that high office himself. He issued a decree for the disarmament of Texas, invaded the territory with an overwhelming force, and laid siege to the Alamo, an adobe structure still standing in San Antonio.

It was night when we had our first sight of the Alamo. It was announced our train would stop an hour and a half at San Antonio. It was about half after nine o'clock at night when our train pulled into the station at San Antonio. We left the train; and with a few companions we started to walk to the historic Alamo. With Captain Hills to set the pace, at a rapid swinging gait, we walked up Commercial street. It was dark as a moonless night could be. We hurried by the queer shops of the Mexican type, with their strange odors and their flickering lights. The city market was as silent and as dark as the grave. Across the way the lights shining from the many windows of the Santa Rosa Hospital gave the street the appearance of an illumination. Passing the City Hall, we soon came to the San Fernando Cathedral and plaza, dating back to 1734, and where, in 1836, Santa Anna had his headquarters.

After leaving the city market, and on turning a jog in the street, Commercial street presented a magnificent spectacle, like a fete in

some Oriental city. Many of the buildings in this Spanish-American city are splendid specimens of present day commercial architecture. The store windows were very attractive, and the display arranged by skilful window dressers would have done credit to St. Louis, that emporium of the dry goods trade. The street was spanned at regular intervals with arches of electric lights. As far up the street as the eye could see there was a blaze of electric lights. It was brilliant. Only the miserable sidewalks gave us discomfort in our rapid walk.

A walk of a mile and a half brought us to the Alamo. We stood in the dim light of a glimmering street lamp before the west front of the church. The doors were closed. There was the stillness of the dead. The place was free from disturbance save the subdued, soft night breeze rustling the leaves of the trees in the plaza just in front of the church. We stood with reverent awe before the Alamo, where seventy-one years ago was made the most desperate defense in American history. How dark and gray the walls! How lifeless the windows! How ominous the closed doors! But no whisper escaped the venerable building to tell of the deed of blood there enacted, nor of the gallantry of the named and unknown heroes who there demonstrated the quality of American valor. A coachee, standing near as we looked with solemn wonder at the entrance to the Alamo, said: "Those stones were cut in the quarry, a hundred miles distant and packed here on the backs of burros." The voice broke our reverie. We started to return to the station to take the train. We walked through the plaza, redolent with the fragrant breath of the flowers. The exquisite beauty of the roses, tempted the Colonel's wife. A considerate policeman turned his face in another direction while the little lady deftly plucked a few of the flowers. It was fine courtesy. It suggested the knights and ladies of chivalry.

The Alamo was a mission house. It was founded in 1703 by Franciscans from the college at Queretaro. Originally it was called San Antonio de Valerio. After various removals, it was established in its present location in 1718, where after 1793 on occasion it was used as a fort and renamed Fort Alamo. Its general shape was that of a long parallel-

ogram. There was a church, a hospital building, and a convent with a walled convent yard. The major axis was north and south. On the west side of the oblong plaza was a row of one story buildings; along the middle of the east side for about sixty yards was a two-story convent eighteen feet wide; east of the convent lay the yard about a hundred feet square with walls 3 feet thick and about 16 feet high, further strengthened by an embankment 8 feet high. At the northeast corner of this yard was a sally port covered by an earth redoubt. The church stood at the southeast corner of the yard.

Early in December, 1835, the first brigade of Mexican troops were concentrated at San Luis Potosi, under the command of General Sesma. The other two brigades, under Generals Tolsa and Gaona, with the cavalry, commanded by General Andrade, and the artillery, commanded by General Castrillon, who was ridiculed by Santa Anna, when, in the closing scene at the Alamo, he pleaded for the lives of the prisoners. General Santa Anna commanded in person. An Italian, Vincente Filisola, was second in command. When the various divisions of the army were consolidated there were between six and seven thousand troops ready for service.

Santa Anna reached Monova early in February, 1836. The march of the Mexican army, a distance of nearly 600 miles, from Monova to San Antonio, through a country resembling a desert, was painful. But Santa Anna appeared before San Antonio on February 22. Houston had anticipated the arrival of this restless Mexican force. He had ordered the Alamo to be blown up and abandoned, but his command was not heeded. The gallant little garrison was now to pay the terrible price of their reckless course in disregarding Houston's orders. The garrison was taken completely by surprise. Two nights before, while the Mexicans were encamped on the Medina, possibly 35 kilometers away, the Texans had been attending a fandango. The first knowledge they had of the approach of Santa Anna was from the sentinels on the roof of the church. Their report was disbelieved, and two horsemen were sent out to reconnoiter. A short distance away, at Prospect Hill, they found the Mexicans. The garrison hastily retreated to the Alamo, then entirely isolated from the town, but now in the business portion of the metropolis of Texas.

The garrison did not exceed about 180 men and fourteen cannon. It was commanded by Lieutenant Colonel William Barrett Travis, a young lawyer, from North Carolina. With him were J. B. Bonham, of South Carolina; Col. James Bowie, of Georgia—he of the sinister knife fame; and early in February the famous frontiersman, David Crockett, with twelve of his Tennesseans, clad in hunting suits, coonskin caps, and armed with long rifles and bowie knives, joined Travis. On March 1, during the progress of the siege, Capt. John W. Smith led thirty-two heroic fellows, from Gonzalez, to Travis' aid. They cut their way into the fort through the Mexican lines at 3 o'clock in the morning to add their lives to the sacrifice already prepared.

Santa Anna's imperious demand for the surrender of the fort was met by a defiant "No" and a cannon shot. Santa Anna made his headquarters at the Church of San Fernando. Over it was hoisted the blood-red flag of no quarter, for he had declared the garrison should "be put to the sword if the fort is taken." The siege opened with a cannonade by the Mexicans. The fate of the Alamo was sealed. After eleven days the Alamo was taken. The only ones spared by the Mexicans were Mrs. Alsbury, a Mexican woman, and her sister, Mrs. Dickenson and her child; a negro boy, servant of Colonel Travis, and a Mexican woman.

The defense was concentrated about the convent and the church. The artillery was mounted on the walls of the church, on the stockade, at points of vantage, and three guns were placed in the chancel of the church.

The last struggle took place at the church. It was connected with the southeast corner of the main plaza by a formidable stockade. The church is built of hewn stone in the usual form of a cross properly orientated. It faces westward, toward the river. Its walls are 5 feet thick and 22 feet high. The earth is the floor. The interior walls, as we saw them, were whitened, and gave no sign of the deadly struggle this house of peace had witnessed. A little cannon stands where once had been the chancel. A few mementoes decorate the bare white walls. A sales stand near the entrance affords opportunity for the purchase of souvenirs. On either side of the entrance are arched rooms. The few windows are high from the floor, and close and narrow. The purpose was to protect the congregation from

the flight of Indian arrows. At the time of the siege the central portion of the church was roofless. The sacristy was strongly covered with a roof of masonry, and it was used as the powder magazine. Age has darkened the exterior walls. Battered carvings and stone images decorate the front, and heavy oaken doors bar the entrance. At this church the guns of the Alamo were silenced forever and its garrison heroically met its fate.

After a council of war, the bugle notes called the Mexican troops to arms about 4 o'clock on Sunday morning, March 6, 1836. Twenty-five hundred picked men, in four columns, commanded by General Cos, Colonels Duque, Romero and Morales, were detailed to carry the Alamo by assault. In addition to their weapons they were provided with axes, crowbars and scaling ladders. The Mexican bands played the ghastly air called "Dag-nello"—cutthroat. Several impetuous attacks were repulsed, when Santa Anna, in person, directed a storming column against a weakened part of the wall, and entered the Alamo. Bowie was killed in what has been called "the baptistry," that is the place where the baptismal font stood before the church was dismantled. Maj. T. C. Evans, who commanded the artillery, was stricken down on the threshold of the sacristy, as he attempted to fire the powder magazine, according as the defenders had agreed as a last extremity. David Crockett, with his clubbed rifle, "Betsy," in his hands and a heap of Mexicans around him, made his last stand and fell at the entrance of the church. Five men surrendered, but they were immediately put to death by Santa Anna's orders. After the slaughter the bodies of the dead Texans, by Santa Anna's orders, were collected in a funeral pyre. The bodies of the defenders were piled together with alternate layers of wood, then the mass was heaped with dry brush, and burned. The bones and ashes were left to the vultures and the dogs. A year later, by order of Col. John Seguin, Mayor of San Antonio, all that was left of the heroes were burned with military honors.

No wonder a few weeks after the massacre and before the decisive battle of San Jacinto, Houston, standing bareheaded before his men, should give them, "Remember the Alamo," as the battle cry of the Texans in their struggle for independence. Upon the cenotaph erected at Austin, to commemorate the bravery of the defenders of the Alamo, is the expressive

tribute: "Thermopylae had its messenger of defeat, but the Alamo had none."



The President and His Church

All our young Lutherans—and older ones, too—can learn a useful lesson on churchgoing from President Roosevelt, if they will. When he first came to Washington he did not look around to find the biggest and most magnificent church in which to worship. He looked for the church in which he had been baptized and reared, the Reformed. This happened to be a small mission church, with a modest building. He at once took a pew in that church, as if it had been the grandest cathedral in Christendom. It is now a strong and flourishing church, and the President helped to make it such.

But he does not simply pay for a pew, he also occupies it. Regularly every Sunday he may be seen entering the church in good democratic fashion, and always several minutes before service. The crowds are often so great that he finds it difficult to enter, and his pastor, thinking he might be annoyed, suggested that he enter the church by way of the parsonage. "No," replied the President, "I like to come to church as other people do, and I like to leave it as they do."

When he sits in his pew his eyes are fixed on the pastor, and he catches every word of the sermon. He joins heartily in the singing. One of his favorite hymns is "The Church's One Foundation," and he always sings it with great vigor and earnestness. He treats his pastor with the greatest respect, and welcomes his calls just as sincerely as those of the Senators. When offerings for missions and other worthy causes are taken, the President always sends his check for a liberal amount. He is deeply interested in the church and in the cause of righteousness for which it stands.

The President's example might well be followed by not a few Senators and Congressmen who have long forgotten the Third Commandment, and it can with profit be followed by all Lutherans, young and old. If he could talk to all our readers, he would say: "Go to church. Go regularly. Go as if you enjoyed going. Go to hear what God has to say through His servant. Go to worship. And, when you leave church, go to your weekday work as if it had done you good to be in church on Sunday."—*Lutheran Young People.*

A Place to Work

BY REV. LUTHER M. KUHN.

FROM the beginning of our history as a Church there has been a just recognition of the place of the young. In the Church of the Small Catechism the Luther League has a place. With the development of Christian activity the Luther League comes of the Church, by the Church, for the Church, to fill a practical place in her economy; and it is today a splendid body of loyal and consecrated young people in earnest for the welfare of their Zion.

The fundamental basis of the Luther League, established upon the Word of God and our great Augustana, puts it in accord with the doctrinal life of our Church. In the qualification for membership in the Luther League upon this basis the spirit is ecumenical; and, for the individual, the confirmation vow is his only pledge. It is Luther's spirit.

The educational features of the Luther League have been well received. The spirit of genuine devotion breathes in our Topics. THE LUTHER LEAGUE REVIEW, as the official organ of the National League, is disseminating Church intelligence to the homes of our Lutheran people, instilling in every congregation it enters a spirit of Church loyalty. Thus, working and praying, we have an assurance of the practical co-operation of the League in Church work, its utmost practical value being to the busy, hard working pastor in the local church.

Judging from the past, the future is assured. The Luther League absolutely trenches on nothing synodical. "It steers through the meshes of synodical differences without giving offense." It has its own proper place. It insures the preservation of our youthful heritage by providing a sphere for the service of our own young people, where their energies may have full scope for exercise. The Luther League is not the Church, neither is it in any way to legislate for the Church. Our concern is simply the mutual welfare and fellowship of the young people of our own household of faith.

"Praying and Working" mark the efforts of our young people. Everywhere the testimony is that this spirit inspires their meetings. It is a helpful and a hopeful sign, and wherever the Luther League literature finds its way into the hands of the young people of our churches it is stimulating practical Christianity.

But right here let a question be asked. How

many of your league members are workers in the Sunday school? It is a striking fact that our Lutheran Sunday schools as a rule do not have many of the older church members as active workers. There ought to be many of them active in the Sunday school. There is one way to secure them, at least later on, and that is by training up workers in the League who will never think themselves too old to work for the Lord. When our laymen learn from faithful service in the League and Sunday school how much the pastor needs earnest co-laborers among the members of the Church, then a bright day will have dawned upon our Church and its work.

The hope of our cause lies in the workers and not the dreamers. If our business requires our continued and careful attention, so does the great business of Christ's Kingdom. But it always has been that very few have made a real business of their religious work. Only a few have acknowledged its claims and tried faithfully to live up to them. So do not be ready to give up because of those who are unwilling to plan any work or work any plan.

Definite work is required; work in which each individual is engaged. Let our Leagues select some special object to which attention, earnest and concerted, shall be given. Above all things, our own congregation should receive the first consideration and the first and best effort. Some are looking for large work to do, while the Lord may have some humble act for us to perform. "Whatsoever thy hand findeth to do, do it with Thy might." "Seek and ye shall find" what the Lord desires you to do.

In all our work we need to keep before us very clearly the fact of a personal responsibility. It will not excuse us to shrug our shoulders, and say, "It is not my fault," if the work of the Lord does not go forward as it ought. We are responsible. We will be called into judgment. When we recognize these facts we always become earnest workers for Christ. The shirkers are those who do not recognize their responsibility. The workers are those who keep steadily in mind the hour when the Lord will ask what we have done with our talent. Blessed the servant who has used it to the Master's glory.

As members of the Church we each have a personal responsibility. The various organ-

izations are only different parts of the one Church. Our interest, our prayers, our attention must include the whole, and where these are manifest and sincere the efficiency of each is increased. Why does this Church not succeed? What is the cause of any lack of success? Only and surely in the sad lack of personal interest and faithfulness. Secure the promised presence, the hearty co-operation of each one, and why should it not be so? And soon a new chapter will be written in the Church's history.

You will find the faithful few who will be ready to lend a hand. Begin with them. Only begin. Then keep on. If you win only one or two additional workers you will have accomplished much. After all, it is the personal work, the winning of individuals for the cause, which counts for the most. When you inspire other hearts with love for the Master's cause you do your best work.

No one can be truly loyal to Christ who manifests disloyalty to His Church. Time, work and money will be given the Church if your heart impels you to Christ. Labor in support of your Church and Sunday school and League will be counted a joy. Rich blessing will follow those who, instead of wishing to shift the burden to others that they may take it easy, cheerily do their share. The ability to contribute cheerfully and the opportunity to engage in service should be counted a privilege.

No one can plead a valid excuse for refusing to lend their services in promoting the League work. The plea "I cannot do anything" is generally a subterfuge for "I will not do anything." Whether a society is strong or weak, there is always some vacant niche to be filled, and no earnest and sincere worker need long remain idle for lack of opportunities to better its condition. Let it not be overlooked, however, that the frailest undertaking is only secure when launched beside God's purposes and kept running parallel with His wishes. Self must be kept under, and the glory of God kept shining supremely above every other endeavor, else will all our work be but sounding brass and tinkling cymbal.

This is all good, all helpful, but we must nevertheless remember one of the aims of the Luther League is to develop the talents of our young men in Church work and to unite all the forces of our young people in the congregation for its upbuilding. The elbow touch of association and the strength of the powerful

influence of friends and fellow Christians in Church doctrines, affairs and work cannot be denied. The advantage offered young men and women in this association and under this influence of usefulness in Christian activity, of cultivating personal piety and also of helping forward the spiritual life of others in a Christ-like manner must be kept in the open for the benefit of the local congregation and of the whole Church.



Book Review

CHRISTIAN THEOLOGY. By M. Valentine, DD., LL.D., late Professor of Systematic Theology in the Lutheran Theological Seminary, Gettysburg. Two vols. Pp. 476, 454. \$5.00. Lutheran Publication Society, Philadelphia.

This work, all but finished at the time of the author's death, leaves to our Church the fullest results of his studies and thoughts. The characteristics manifest are those well known to all who were acquainted with Dr. Valentine: 1. A lucid philosophy. Some sections (e. g., those on the evidences of revelation, the evidences of the existence of God, the attributes of God) receive thus unusually full and rich treatment. 2. Mathematical logic. It is emphatically *systematic* theology. Definitions and arrangement are keen and precise. One can never be led away from the train of thought. 3. Warm spiritual expression. This seems hindered at times by the philosophical and logical tendencies, but shows forth on the other hand at most unexpected places (e. g., a fine passage in the discussion as to the close of revelation with the Scriptures). The Atonement is not conceived of as being capable of removal from the sphere of spiritual mystery by the deepest philosophical thought and clearest logical statement. 4. Conservative conclusions. Originality exists, however, most suggestively; worn ruts are seldom followed. But the principles of the Reformation are most firmly upheld.

Individual differences of conception will constantly be felt by the student of the work. The Lutheran student will find many conceptions of this Lutheran teacher which will cause him to stop, compare, think—perhaps to reject, perhaps to feel convinced. We have not space to note special items of this nature, for the volumes (especially the second) are full of special and lengthy discussions of Lutheran points of doctrine; the author felt he had antagonism upon them in the Lutheran Church.

Luther League Topics

5th After Easter.

May 5, 1907.

The Marks of the Church

Eph. 5:25-27.

Doctrinal Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What are the marks of the true Church? Are other "marks" (such as Rome gives) necessary or desirable? Does the Lutheran Church meet these requirements?

Lessons for our own lives: 1. We need to know how to test the validity of any organization of men claiming to be a Church. It is not a matter of indifference whether any so called Church is rightly so called or not. It is a matter of eternal importance to those connected with that body. We have reason to be thankful that the test is within the reach of any one who is willing thoughtfully and seriously to study the Word of God. For the test is the Word of God. This is not to ignore the Sacraments, but to remember that the Sacraments themselves are simply the visible Word, and that whether the Sacraments are administered according to the institution of Christ is itself a question to be determined by the Word of God. You need not take the word of any man for it; you can, if you are willing earnestly to investigate God's Word for yourself, decide whether this or that Church has the marks of the true Church, namely, does it teach truly the Holy Scriptures, does it make use of the Sacraments in the sense and in the mode laid down in the Holy Scriptures?

2. Let us apply the same test to our membership in the Church. For by the same token we can tell whether we have a right to call ourselves members of the true Church. Our own Church stands perfectly the test of the "marks." She has a right to be called the true Church. And wherever the Gospel is purely preached and the Sacraments rightly administered there are true members of the Church, these truly united with Christ in living fellowship. But are you of those true members? That can be answered when these questions are answered: Do you receive the Word into your heart? Do you trust its promises? Do you love and cling to its message? Do you lead a godly life in accordance with it? Do

you use it in your private devotions? Does your soul feed upon it as bread from heaven? Do you attend upon its public preaching, and value it as an indispensable influence in your living? Do you cleave to your baptism? Do you experience the baptismal grace and keep the baptismal covenant? Do you realize that your baptism is not a thing past and done with, but a present blessing, and a personal covenant with God, on which you may continually rely? Do you hunger for the Body and Blood of Christ and use it often for your soul's strengthening? Do you come eagerly, yet humbly, penitently and trustfully, to the Sacrament of the Altar? May God enable us to be true members of the true Church!

Exaudi.

May 12, 1907.

Our Cities: The Strategic Centers

Luke 19:1-16.

Missionary Topic Reviewed by Rev. M. J. Biehr, Home Mission Sec'y of N. Y. and N. E. Synod.

IMPORTANCE OF THE CITIES.—They are the centers of commerce and population. There is congregated wealth, industry and education. There is also accumulated wickedness—the larger the city the more sin and crime. Hence in our large cities are needed all the religious forces the Church can command. Our people flock into the cities from the farms, the villages and towns. If our Church does not welcome them or follow them, the other denominations will, or they will be cast adrift and led astray. Hundreds of thousands of Lutherans are in other churches or in none at all in our large cities, because there was or is no Lutheran Church, especially in English, to care for them. We imperatively need at once an English Lutheran Church in every large city of the United States and Canada, for our people are found in large numbers in all of them. It is true *one* English Lutheran Church is not enough, but one is a thousand times better than *none*, and it is a beginning. It becomes the center for the organization of other congregations in other parts of the city. Such a church also becomes the center for the founding of other Lutheran churches in surrounding cities and towns. It may become the mother of scores of missions within

a radius of fifty, or one hundred, or many more miles. The city of Morrisburg, Canada, became the center for the starting of strong English Lutheran churches in Montreal, 100 miles east, and Toronto, 250 miles west. And the churches in these cities are in turn doing their share in planting congregations in nearby cities. In such a way are Portland, Ore.; Minneapolis, Milwaukee, Chicago, Buffalo, New York, Philadelphia, Pittsburg and many other large cities *centers* whose religious activity is felt in all the surrounding cities and towns.

FOR EXAMPLE.—New York City has 500,000 *unchurched* Lutherans. Years ago we lost a number of our churches to the Episcopalians and other denominations, but in spite of this fearful leakage, the Lutheran Church has grown more rapidly in the last fifty years in the metropolis than any other Church, even than the Roman Catholic Church. Fifty years ago there were seven Lutheran churches in the city, today there are 127, and a half a million souls *unchurched*! The very same holds true of Chicago, where there are 126 Lutheran churches, and the same number *unchurched*!

Never before has our Church been as alive to its tremendous opportunities and responsibilities as today. She is entering our large centers as rapidly as she can secure the men and the means. *We need more men for the ministry!* Who in this League or congregation will volunteer to enter the harvest field?

ANOTHER INSTANCE.—The State of Connecticut is filled with Scandinavian and German Lutherans, as is all of New England. (There are one million Lutherans and their descendants in the New England States.) The capital and largest city of Connecticut is Hartford. It counts six Lutheran churches. In 1905 English services were commenced in the city, and what a center of operations it has become! Through it an English congregation was soon organized in New Britain, 10 miles distant. Hartford also became the center for visits to Springfield and Worcester, Mass., and Providence, R. I., in which three large and important cities English Lutheran congregations are now being organized by competent missionaries. Springfield, in turn, has become the center for mission work in Holyoke, and also among a colony of Slovaks in Hatfield, who are Lutherans, but served by a Congregational minister. They will soon

be ministered unto by the missionary in Springfield. Hartford has even become the center of successful missionary explorations in Portland, Me., and in Halifax, Nova Scotia. In it was also, in 1906, organized a Connecticut Luther League, which is beginning to unify the Lutherans of all nationalities in the State, and will, ere long, be the instrumentality of forming other New England State Leagues, and eventually a New England League. *Therefore, occupy the country's centers and they will in turn occupy the country.*



Whitsunday.

May 19, 1907.

Peter's Pentecostal Sermon

Acts 2:14-36.

Biblical Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What are the incidents of the Coming of the Holy Spirit? What is Peter's explanation of those incidents? What is the theme and the line of thought of the sermon? What was its effect?

Lessons for our own lives: 1. How good it is for us that God, through His servants, has interpreted for us the events of the early Christian history. What happened in the upper room was simply this: There was a loud sound; a mass of what seemed to be fire hovered over the disciples, separating into single tongues of flame; they began to speak in various languages. There are the facts. But what do they mean? Would we know, if God had not inspired Peter to give their true explanation? It is he who has enabled us to connect these facts with the humble life, the tragic death, the glorious resurrection and Ascension of Jesus of Nazareth, who by these outward incidents is now shown in the outpouring of the Holy Spirit to be "both Lord and Christ, this Jesus whom ye crucified." Not only is the scene explained, but the application is made, and with the piercing words of that last phrase their hearts are pricked. What blessed use from first to last has God made of the preaching of the Word, the interpretation and explanation of the facts of the Gospel!

2. Peter's sermon is a forcible illustration, in itself and in its effects, of the new power and grace that comes with the entrance of the Holy Spirit into the new relation with believing men. This was the birthday of the Church. Hitherto men, one by one, have heard the call of Christ, and come to follow Him. Henceforth they shall indeed be called, one by one,

by the Holy Spirit, through the Gospel, but no longer remaining as mere individuals, shall be "gathered" into the Body of Christ, united with Him, and through Him with each other, as members of the same living organism. Hitherto all was finished that needed to be done for man's salvation, yet Christ had bidden His disciples not to go and tell the message, but to *tarry*. Henceforth, equipped not only with the truth which they were to testify, but with the *power* of the Holy Spirit, enlightened so that they understood and could interpret to others the whole meaning of the things that had been done, and filled with the might of the Divine energy, they were to bear witness in Jerusalem, in Judea, in Samaria, and unto the uttermost parts of the earth.

"Have ye received the Holy Ghost?" Is His power in your life? Do you understand, and are you bearing witness? Or has Pentecost been for naught so far as you are concerned?



Trinity Week.

May 26, 1907.

Archbishop Cranmer

Ezra 7:6-10.

Historical Topic Reviewed by TOPICS Secretary.

Our topic today leads us to consider the Reformation in England. Many writers, especially those who uphold the Anglican theory of the Church, her apostolic succession, etc., present the theory that the English Reformation was entirely independent of the Lutheran reformation on the continent; that the English Church, under the leadership of her own great scholars and teachers, threw off the Papal yoke which had been oppressing them for centuries; that the ancient British Church thus renewed and purified continues today in the Church of England, and her daughter, the Protestant Episcopal Church of the United States, independent of and superior to the Church of the Augsburg Confession. Our Luther Leaguers are urged to borrow from their pastors and read Dr. Jacob's Lutheran Movement in England, especially Chapter I, and such portions noted in the index under "Thomas Cranmer," in connection with this topic, and learn the real truth of the Episcopal Church's debt of gratitude she owes to Luther, to his teachings, writings, our Augsburg Confession and Luther's liturgical forms.

A convocation at Canterbury, beginning June 9, 1536, under the general leadership of Archbishop Cranmer, prepared and adopted the first English confession of faith, which

is known as the Ten Articles of 1536. Had all the bishops been of the spirit of Cranmer those articles would probably have been decidedly Lutheran. As it was, they were a compromise, both Romish and Protestant elements being present. The Articles show that both the Augsburg Confession and the Apology had been freely used. Yet they were satisfactory to neither the Lutheran party, headed by Cranmer, nor to the defenders of the old order of things. They were too Lutheran for the hierarchists and too Romish for the Lutherans, and too theological for popular use.

The next year, 1537, a number of bishops met with Cranmer to prepare a confession of faith which should be more harmonious. The result of their labor is known as "The Bishop's Book." Its contents show an intimate acquaintance with Luther's Catechisms, the Augsburg Confession and Luther's Sermons. While retaining some Romish elements, it was a great triumph for the Lutherans. Doubtless Cranmer must have written the largest portions of it. "By this work the Reformation was placed on the loftiest ground which it was ever destined to reach during the reign of Henry VIII." "It is altogether an illustrious monument of the achievements of Cranmer and his colleagues against the intrigues and opposition of a party, formidable at once for their zeal, number and power."

To Cranmer's influence was owing the publication of Coverdale's version of the Bible, which was a great improvement over Tyn-dale's, a previous translation.

While in his earlier years, with other English reformers, Cranmer was a Lutheran in many leading doctrines, yet he seems to have been too ready to bend before the storm and succumb for the time to Romish tendencies. After Henry's death and the accession of Edward VI, when Lutheranism in Germany itself fell into troublous times, Archbishop Cranmer fell under the influence of the Reformed leaders in Switzerland, and gradually yielded to Calvinism. Cranmer's work in the English Church, in reformation of doctrine, liturgy, catechisms was done under great difficulties. His compromising character impressed itself upon his Church, and its effects appear today in the Episcopal churches. The best elements of his reformatory work in all lines were such as he had learned from Lutheran sources. Had Henry VIII been a man

(Continued on page 32.)



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IN THE INTERESTS OF

The Lutheran Church and her Young People.

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Editorial

Christ Is Risen! Hallelujah!

And we rejoice, not only that Jesus Christ has become a sacrifice for us, and by His death on the Cross has redeemed us from sin and death, but that by His resurrection He has made sure to us eternal life. But our rejoicing is vain if it is only in words. We should show our faith by our works, and in our lives let our light shine for Him.

"It is finished." Yea, the life of Christ upon earth in humility, persecution, rejection, sorrow, suffering and denial by His friends, is ended. Prophecies of His coming, His life, His death, have been fulfilled. His work of redemption by His death on the Cross has been accomplished. Do we realize what it

means, and are we ready to do what He asks to show our thankfulness?

Many have at this Easter time taken the oath of allegiance to Jesus Christ, their Saviour King, by the confirmation of their baptismal vows, and by the confession of Him before men. Will this be only a lip service, or does it mean a heart service and a life service? Our Luther Leaguers will have much to do in helping these confessors to be faithful to their profession. They should be secured at once as members of the League, and by the fellowship and instruction there be encouraged to do work in the Church for the Master.

The League and Recreation

Many young people seem to think that the Luther League should furnish them with recreation. Religion brings its joys, it is true, and the church or religious society that keeps without its walls all opportunities for genuine pleasure is putting an unnatural and irreligious restraint upon its members. But to get real, healthful pleasure is not necessarily to indulge in recreation. Some of the purest and highest pleasures are not to be had in play at all, but are gotten only out of somewhat serious work. Now, the pleasures that one can rightfully expect the Luther League to give him are not the lighter kind, classed as recreation; they are of the deeper, higher sort that come out of mental exercise in company with those whose moral excellence is practically guaranteed by their membership in the Church and in one of its active agencies.

So let no young person be disappointed if the Luther League does not furnish him opportunity for recreation—for play. Let him look, rather, for the pleasures that come from working in a good cause, for the highest good of his fellow men, and in company with people of genuine, sterling character, refined disposition and gentle habits. If he finds any person among his League associates who does not answer this description, let him set to work, by precept now and then, possibly, but mainly by

example, to show him what valuable possessions these qualities are. In the effort and in the attainment of his purpose, he will find pleasure that will totally eclipse any mere recreation pleasure.



Many of us complain that ours is "a commonplace life," but it is a comfort to know that even such a life can be, and often is, a benefit to our fellow men. This has been beautifully put by Susan Coolidge in these words: "And God, who studies each separate soul, Out of commonplace things makes His beautiful whole."



"Keep your eyes open to your mercies. The man who forgets to be thankful has fallen asleep in life."—R. L. Stevenson.



"We are workers together with Him," a blessed privilege for all God's followers, and yet how few enjoy this privilege. The Spirit of God seems to be moving the people to a better knowledge of Him and their duty. More realize today not only the necessity, but the blessing of doing and of giving, and true discipleship means both. Have you, my reader, learned this, or are you still at ease trying to enjoy self, and forgetting the larger field?



Calls come from every direction which should be heeded. God's workers should be relieved from the burdens of finances and encouraged by additions to their force, and at the same time be strengthened by the increased interest and the prayers of those who claim to be His followers. Our missions are suffering for money, but most of all for workers. Some missionaries have gone recently to the foreign field because they felt called. Are there not some of our Leaguers who are willing to give their services? Only those should offer themselves who are indeed called of God, but some may be resisting the call because they are hoping for greater financial results in other directions.

God's work is not to be measured by the money results. Even though the pastor or a missionary works at a low salary, yet if he is consecrated to his work, the blessings overbalance the discouragements, and no man who gives himself to the Lord's work will ever be allowed to suffer or to fail in any of his efforts if he be truly consecrated to the work which he has undertaken.



It is time for our people to arise and stir themselves. They are called upon *now* to do their part, for recently there has been organized a Laymen's Foreign Missionary movement, with a committee of about seventy-five members, to be increased to 100. Our Church has two representatives upon that committee—Hon. William H. Staake and William C. Stoeve, and if they do their duty in bringing this work to the attention of their fellow lay members, it will mean work for them in which they must be supported by the laity at large. Remember that giving is an act of worship which should be rendered cheerfully, and upon this plan, individually, systematically, and proportionately, as commanded in I Cor. 16:2: "Let every one of you lay by him a store on the first day of the week as God hath prospered him."



Are you in touch with your home church? If you are changing your residence, are you putting yourself in touch with the church near your new home? Two conversations were recently reported in the papers, as follows: A gentleman who spent an entire winter in a small inland city declared afterward that the city in question was "the most contemptible place he had ever known anything about. The people are narrow, mean and dishonest," he declared. "I did not meet a single admirable person during all my stay there." "What about the church?" some one asked; "did you not find friends there?" "Why," said he, "I did not find the church at all. Of course, there were churches of various kinds, but there was no church where I could worship God freely

and conscientiously." A lady of the same faith visited the same town the following summer, and was there for a little over a month. She returned from her visit enthusiastic about the place and people. "I met so many kind, lovely people," she said. "Did you find the church?" some one asked, remembering the experience of the gentleman in question. "Oh, yes," she replied. "One of the first things I did was to make inquiries about my brethren, and, while the house of worship is small and obscure, I found the sweetest fellowship." By which of these are you represented?



The statement is made that "over 8,000,000 Bibles were sold in this country last year." For thinking people this is rather a significant fact. It means one person out of every ten of our population bought a Bible last year. It is a phenomenon. There must be something in the old Book the people want. On the low level of supply and demand there must be something in the claims made for it by its friends for people to buy it by the millions. Eight million copies a year! Is it a mere coincidence, or is there some intimate connection between the sales of Bibles and the obvious revival of national conscience? Is it proper to connect the growing spirituality of our day, evidenced by the national sensitiveness in the flaming out of moral protest against wrongdoing in public and private affairs, with the growing phenomenal interest in the Scriptures? The Bible evidently can take care of itself. Eight million copies in a year! What a nightmare for the destructive critics! Surely there is something in the old Book of our fathers that lays hold of us. Or last year did eight million people not know what they wanted? The Old Book, God's Word, ministers, as ever, to great spiritual hunger and thirst.



"The only way that the business section of San Francisco can be rebuilt properly," said a world famed architect after the earthquake of

1906, "is to tear down every wall and building that is left standing, no matter how good and how strong it may appear to be."

Is not this a parable on character building? Might not the same be said of many a man's life? We hear much of character building, but is not a grave mistake made in tearing nothing down? Look back on various shortcomings. Look at various places where you were weak when strength and determination would have changed the course of your life. Did you ever think that the next time you would act differently? The next time came; and, with a chance for the better, you fell down more miserably than before. Where was the mistake? In trying to build before you had torn down a weak wall—an unworthy habit of body or mind. A weak wall among a dozen strong ones weakens the whole structure. A flaw in a man's character weakens the whole moral structure. It is useless to attempt to conceal it by apparently strong surroundings. Sooner or later it will make itself evident unless torn out, and thus a noble life be saved from collapse. Life must be built from the ground up.



The New Handbook

When people undertake a new thing they find out all they can about it from people who have done the same thing before. This avoids wasting time and energy on wrong ideas and weak methods.

Young people's society workers will find good information—the kind that has grown out of both study and experience—in the new edition of the Luther League Handbook. It contains much help that was not published in the former edition. The model Constitutions for local and Junior and District Leagues, authorized at the Canton Convention, are included. Also, there are clear and definite suggestions for the work of organizing and maintaining an efficient young people's society.

It should be read by every person who takes an active part in the affairs of a young people's society.

It is furnished for 10 cents, in postage stamps, to cover the cost of printing and mailing, by LUTHER LEAGUE REVIEW, P. O. Box 876, New York.

Our Churches and Institutions

In Some of Our Large Cities

Greater New York

—The cornerstone of the new edifice of Grace Church, Brooklyn, Rev. Carl F. Intemann, pastor, was laid Sunday, March 3. Rev. C. Armand-Miller, D.D., preached the sermon to a congregation of about 1,000 people. An address was made by Rev. Harry P. Miller, of the Church of the Reformation. The pastor laid the stone. The church was organized in 1902 and is having a somewhat remarkable growth.

—Many of the leading business and professional men of this city have become interested in the "Laymen's Missionary Movement," which was inaugurated last November. The Episcopal and the Dutch Reformed Churches seem to be in the lead in the movement. It is to be hoped that interest in the conversion of "the heathen" may quicken the religious pulse, and make church going and the study of religion more popular at home.

—Herbert B. Huber, the only son of the late Frederick T. Huber, who was formerly president of the Luther League of New York City and associate editor of the LUTHER LEAGUE REVIEW, died on Sunday, March 25, at Chestertown, N. Y., where he was living temporarily in hope of regaining his health.

Philadelphia

—Rev. Frank S. Kuntz, until recently pastor of Grace Church, Lehighton, Pa., was installed as pastor of the Church of the Apostles on Sunday, March 17.

—On Sunday, March 10, Rev. J. Eugene Dietterich, the newly elected pastor of Parkside Church, was installed. This church contemplates the erection of a new church building this summer.

Chicago

—Bethel Norwegian Lutheran Church has decided to erect a new church edifice and parsonage during the coming summer. The church and parsonage will cost fully \$30,000. The lot has cost \$5,000, so that the entire property will be worth from \$35,000 to \$40,000.

—St. John's Church, whose pastorate was recently vacated by Rev. J. R. E. Hunt, has secured as its pastor Rev. Thor. Sigmond, formerly of Grand Rapids, Mich.

Pittsburg

—Trinity Church, at Braddock, a suburb, Rev. W. E. Baner, pastor, has shown a remarkable record in paying back within two years over half a Church Extension loan of \$900 which was granted for a period of five years.

—Rev. David H. Geissinger, D.D., pastor of the First Church, this city, died in the evening of Friday, March 22. Dr. Geissinger had long been in failing health, and the fatal result of his illness was anticipated. Dr. Geissinger was a clear thinker, a forceful speaker and writer, and an orthodox and faithful preacher of the Gospel.

Buffalo

—The Lutheran Church Home for the Aged and Infirm, organized eleven years ago and maintained by the United German and English Lutheran Churches of the city, is to have a new building to meet its growing demands and needs. The cornerstone has been laid and the cost will be \$40,000.

Cincinnati

—The Walnut Hills Church has called Rev. Charles S. Bauslin to succeed the late Rev. Dana C. Johnson as its pastor. Rev. Bauslin is the son of Rev. David Bauslin, D.D., President of the General Synod. He has had a very successful pastorate at Logansport, Ind.

San Francisco

—Ground was broken for the St. Matthew's Lutheran Church building, on February 28. This congregation lost everything in the fire one year ago. Rev. H. Gehrcke is pastor.

Kansas City

—Rev. J. C. Schindel, D.D., has resigned the pastorate of St. Paul's Church, Newark, Ohio, to accept a call to the First Church, this city. Dr. Schindel has been active in the Luther League work.

Dayton

—St. Luke's congregation, Rev. J. S. Herold, pastor, although only a year old, is erecting a beautiful stone church. The material is blue limestone. The church, which will cost about \$7,000, will have a basement, and contain all modern facilities for city parish work.

—Martin Luther Church, Rev. William Brenner, pastor, is outgrowing its present seating capacity, and is discussing the building of a new edifice. The church has no debt and has money in the treasury. It has an active Luther League of fifty members.

Harrisburg

—The 120th anniversary of the establishment of the Lutheran Church in this city was celebrated recently in Zion Lutheran Church, Rev. S. Winfield Herman, pastor. Nearly every Lutheran pastor in the city addressed the congregation at some one of the services, and much interest in the celebration was manifest.

Miscellaneous

—Mrs. Levina Priscilla Hunton, wife of Rev. J. H. Hunton, Lima, Ohio, died March 9. Mrs. Hunton was the mother of Rev. Charles K. Hunton, Statistical Secretary of the Luther League of America, and Rev. W. L. Hunton, of Philadelphia.

—Mr. Clarence S. Haring, who last month won the Cecil Rhodes scholarship for a special course at Oxford University, in England, is a member of St. Luke's Luther League, Philadelphia. The large number of American students who covet this prize makes the honor of its achievement all the greater.

—Muhlenberg College and the Germantown

Orphanage each received \$14,567 from the estate of the late Mrs. A. E. Kleppinger, of Leighton, Pa.

—Within a year friends of Roanoke College have contributed \$10,000 to pay off the indebtedness and, \$25,000 toward the endowment fund to meet Mr. Carnegie's offer of \$25,000, and now there is a movement in the Virginia Synod to raise \$25,000 to endow the Bittle Memorial chair.

—The will of the late Rev. Theodore Jaekel contains a bequest of \$20,000 for Northwestern University, at Watertown, Wis., and \$10,000 for the parochial school of Grace congregation in Milwaukee, Wis.

—In memory of their mother, Mrs. Barbara Emmelhainz, Mrs. Boehme, wife of Rev. E. A. Boehme, of Youngstown, Ohio, and Miss Emma Emmelhainz, of Columbus, Ohio, have donated \$1,000 to various charitable and religious objects.

—The fifteenth biennial convention of the Woman's Home and Foreign Missionary Society of the General Synod will be held in St. Matthew's Church, Broad and Mount Vernon streets, Philadelphia, May 7-10, 1907. Delegates to the convention will be entertained by the local congregations. The opening service is announced for 2 o'clock, Tuesday afternoon, May 7.

—Rev. J. H. Baker, superintendent of the Lutheran Orphans' Home at Topton, Pa., has resigned as superintendent from May 1, and accepted a call to Grace Lutheran Church, Allentown, Pa.

—Eleven young people of the First Church, Mansfield, Ohio, Rev. S. P. Long, pastor, have signified their desire to become missionaries, and one, Miss Florence M. Wetz, is already preparing herself for the work, by a course at Wittenberg College.

—The congregation at Olympia, Wash., has been encouraged greatly by a bequest of \$500 from Mrs. Quale, a member whose death occurred lately. The congregation of forty-two communicants has a property worth \$3,500, on which rests a debt of \$1,580.

—Pennsylvania College, Gettysburg, Pa., has received the valuable library of the late Rev. Dr. J. H. W. Stuckenberg, consisting of about 2,500 volumes. The gift was received from Mrs. Stuckenberg.

—Rev. F. L. Sigmund, D.D., has announced his intention of relinquishing his work as president of Carthage College, not later than the close of the present school year.

—Rev. John K. Reed, recently appointed missionary to Africa by the Board of Foreign Missions, General Synod, sailed from New York on Saturday, February 16, for Liverpool by the steamer Carmania. From England he will take a German steamer to Liberia, Africa, and join the workers at Muhlenberg Mission.

—It is estimated that there are 45,000 Norwegians in Minneapolis; 6,000 are in the Lutheran Church. In St. Paul there are 12,500, and but 1,250 in the Church. In other words, there are 49,350 Norwegians in these two cities outside of the Church. In Chicago, out of 80,000

Norwegians there are only 20,000 in churches. In New York City there are 50,000; but the ten Norwegian Lutheran churches count only 4,000. The majority of the New York Norwegians are said to be in the slum districts. Bethesda Mission stands in such a district, with a population of 10,000 Norwegians, mostly young people. The Norwegian saloons in this same district number thirty or forty. What Inner Mission and Home Mission opportunities!—The Lutheran.

—Protestantism in Hungary is becoming a decided power. It now embraces about one-fifth of the entire population, or some 4,000,000 people. Of these 1,500,000 are Lutherans and 2,500,000 are of the Reformed Church.—The Lutheran Observer.

—About nine-tenths of the school children in the city of Berlin are of Evangelical parentage, the statistics being: Of Evangelical parentage, 225,000; Roman Catholic, 20,000; Jews, 4,000.—The Lutheran World.

—The Australian Lutheran Synod, which affiliates with the Missouri Synod, founded a college last year at Adelaide, Australia, for the education of young men to become ministers and teachers in the synod. The college recently finished its first school year with a total enrollment of thirty-one pupils who all were members of the congregations of the synod. Out of these, twenty-six have declared their intention to serve the Church on completing their studies. Prof. C. F. Graebner is the president of the college.—Lutheran Herald.

—The Spokane, Wash., Chamber of Commerce has undertaken the task of raising \$5,000 as a bonus for the Norwegian Lutheran school which is to be located in that city, and will be known as Spokane College. The main building will cost \$35,000, and will be completed in time to open for the fall term. This building will be followed a little later by three others, to cost about \$55,000. It is stated that the Norwegian Lutherans intend to make this their chief educational institution in the West.

—Mrs. Augusta Fricke, of Fort Wayne, Ind., widow of the late William Fricke, who recently died at the advanced age of eighty-one years, has given one half of her property to the Luther Fund, for the aid of needy students, one quarter to the Lutheran Orphans' Home in Indianapolis, and one quarter to the mission fund of the Missouri Synod.



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Luther League



Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburg, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK

New York City District

—The annual spring convention of the Luther League of New York City was held in the Church of the Epiphany on Tuesday evening, March 19. Irrespective of the inclement weather the attendance was a very good one. After the regular vesper service, a most hearty and cordial welcome was extended by Rev. F. B. Clausen in behalf of the congregation and the League of the Church of the Epiphany. After responding to the greetings of Pastor Clausen, President William H. Rose introduced Miss Emily Weiskotten, who recently returned from the mission field in India. The work of the missionaries was described in a comprehensive manner and was made very interesting by the mention

of personal experiences of the speaker. Those who attended the convention could not but realize the magnitude of the mission work and the necessity of supporting it.

The local societies represented in the District League rendered reports, which showed that during the past year the Leaguers of New York City were actively engaged in the work of the respective churches of which they are members. Thirteen local societies are now members of the District organization, a gain of one society during the past year. The total membership is 837. More than \$1,500 was contributed for beneficence and church support. The work of the Sunday school is receiving the support of the Leaguers, and many are members of the church councils of their churches. One society reported that it has pledged itself to pay for the education of a boy in India, and two declared their intention to do so in the near future. Taken as a whole, the convention must be considered both practical and beneficial.

Albany District

—Mr. William Eck, 565 Clinton avenue, Albany, has been appointed by President Reynolds chairman of the Extension Committee of the State League, to fill the vacancy caused by the resignation of Mr. Brandes.

Rhinebeck District

—The Rhinebeck District Luther League will meet in convention, May 7, at Christ Church, Viewmonte, Rev. W. E. Traver, pastor. Plans for a profitable convention are being worked out.

Rochester District

—The young folks of Grace Church, Rochester, have organized a Junior Luther League. The society held its first meeting on Tuesday evening, February 12, and elected the following officers: President, Mr. Charles Foster; secretary, Miss Grace Meyer; treasurer, Miss Carrie Werner. Devotional meetings are held every Sunday afternoon and the Luther League Topics are used. It is hoped that through these meetings a thorough knowledge of the doctrines of our Lutheran Church may be gained by our children.

PENNSYLVANIA

Bucks, Montgomery and Chester District

—The thirteenth annual convention of the Bucks, Montgomery and Chester District Luther League was held on Washington's Birthday in St. Peter's Church, North Wales, Rev. A. C. Schenck, pastor. The address of welcome was delivered by the pastor loci, response by Rev. E. P. Pfatfelcher, Ph.D. The League pledged itself to pay \$100 toward the erection of Luther League Hall, at Muhlenberg College.

Miss Brown and Mr. Klapsaddle, of the Settlement House, on Callowhill street, Philadelphia,

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were present and outlined the work in which they are engaged.

Two very interesting papers were read on "The Local League's Specific Aim" (a) "In Study," by Mr. H. W. Weidner, and (b) "In Work," by Miss Susie J. Branin. The first paper contended (a) that the Luther League is growing in number, but losing in the number of those who actually attend the regular meetings; (b) that the League should not become an organization for the study of sociological or purely literary subjects, but must continue to study the themes which the founders of the League proposed—the Bible, and the History and Doctrines of the Lutheran Church.

The second paper, on "Work," claimed that the first and greatest essential for any effective work is consecration; it is the great motive power for real activities.

Rev. Frank E. Jensen, English Lutheran field missionary, outlined the mission situation of the Lutheran Church in the Northwest in a very comprehensive address.

Excellent music was rendered by Mr. Luther R. Shearer on the violin, and vocal by Miss Helen Irene Shearer and St. Peter's choir.

A very able and scholarly address on the early history of the Lutheran Church was delivered by the Rev. J. W. Richards, of Lancaster, showing that Lutheran immigrants antedated the Pilgrim Fathers.

North East District

—The League connected with Trinity Lutheran Church of Wapwallopen, Pa., secured the chapel in town for a service on Good Friday evening. Their pastor, the Rev. William H. Kline, preached to a good sized audience. An offering was taken, amounting to \$12, which was devoted to the Chinese sufferers. This League is very active, even in the face of disadvantages. Their church, which is an old, uncomfortable Union church, is situated one mile out of town. The members of the League have been urging the congregation to move into town, but so far nothing has been done. At present a feeling is being expressed by some members of the League that if the congregation will not take the necessary steps, the League will attempt to secure a chapel in town. May the Lord prosper their endeavors.

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DISTRICT OF COLUMBIA.

--At an enthusiastic meeting of young people, held on the evening of March 12, in Zion Lutheran Church, Rev. C. F. Bergner, pastor, the first steps were taken toward permanently organizing the young people of the Lutheran Churches in Washington into a District body, connected with the Luther League of America. At this meeting a constitution was adopted, under which the organization is known as the Luther League Central of the District of Columbia, and other business was transacted, but the time was insufficient to complete the work. Rev. I. O. Baker, of the Church of the Atonement, addressed the meeting on the work of the Luther League.

Another meeting was held Monday evening, March 18, in St. Mark's Lutheran Church, Rev. J. Luther Frantz, pastor, at which the organization was completed and the following officers elected: President, H. R. Fellingner; vice president, George A. Huttel; second vice president, Miss Dorothea Lustig; recording secretary, Harvey A. Benner; treasurer, George Koehler; corresponding secretary, D. N. Klapp.

Mr. E. F. Ellert, of New York City, editor of the LUTHER LEAGUE REVIEW, the official organ of the Luther League of America, was present at this meeting and made an address. A social recess was taken before adjournment, during which the members of the various societies represented formed a closer acquaintance and had an enjoyable time.

The organization is at present composed of the Luther Leagues of St. John's, Zion's, St. Mark's and the Church of the Atonement. Its objects are to bring together the young people's societies of the Lutheran churches in the city for the purpose of promoting their growth and strengthening their influence by conferences and co-operation; to bring them into closer association with the national organization; to encourage the formation of young people's societies in all Lutheran congregations in the city, and to promote a friendly spirit of intercourse among the members of the local societies.

OHIO

Northeastern District

—The ninth annual convention of the District Luther League of Northeastern Ohio was held in the First Lutheran Church, Cleveland, Rev. Gomer B. Matthews, pastor, on Washington's Birthday. At the morning session there were greetings from the individual Leagues on the following theme (Isaiah 60-1): "Arise, shine, for thy light has come." The roll call was responded to by eight of the Local Leagues. Reports



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were given by Mr. A. C. Holloway, of Akron, and Mrs. George Helling, of Cleveland, two of the delegates to the National Convention at Canton. Luncheon was served by the local League.

At the opening of the afternoon session "Greetings" from the General Secretary, Rev. L. M. Kuhns, were read by the secretary. Rev. G. C. Smith, of Canton, presented the subject, "The Church Year," in a very able manner, showing the proper observance of the various Church festivals. Miss Agnes Lind gave a very thorough "Review of the Luther League Movement." A paper was read by Mrs. R. A. Parkinson, of Kent, on the subject, "How to Create Interest in the Local League," emphasizing the necessity of competent and faithful officers, committees, and, above all, the necessity of work, as "words without work are vain." After a short discussion of the above topics the following officers were elected: President, Rev. E. L. T. Engérs, Barberton; vice president, E. F. Stahlsmith, Cleveland; recording secretary, E. H. Grafton, Barberton; corresponding secretary, Miss Elda M. Piero, Canton.

The convention was then favored with a very inspiring address by W. N. McNair, Esq., President of the Pennsylvania State League, on the subject, "Everyday Lutheranism." Mr. McNair emphasized especially the great need of our lending a hand in our everyday life for the uplifting of the needy; not to be mere Sunday Christians.

The Rev. S. P. Long, A.M., of Mansfield, gave a lecture on "A Valuable Vision," which was a master stroke in depicting the joy which underlies all Christian work and faith.

There was a good attendance of delegates and visitors, and the convention was a grand success.

WEST VIRGINIA

Ohio Valley District

—The Ohio Valley District Luther League will hold its convention at Parkersburg, April 9. The plans formed and the interest manifest bespeak an interesting convention.

MINNESOTA.

Tri-City District

—The Tri-City District Luther League held its regular quarterly convention March 19 at St. Paul's Church, Davenport, Ia., Rev. W. H. Blancke, D.D., pastor. Special cars carried delegations from the Leagues in Illinois associated with this District League. After a musical program of several numbers the convention was addressed by Dr. Blancke on the subject, "Problems Which Our Young People Should Solve." Much interest was manifest in the address. The session was followed by a reception, at which refreshments were served. The next meeting will be held in June, aboard a steamboat, at



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which a program will be followed and refreshments served. Mr. E. C. Carlson and Mr. J. H. Hauberg were appointed a committee to make the arrangements.

—The Luther League of Grace English Lutheran Church, Rock Island, Rev. C. E. Hoffsten, pastor, is continuing its course in Church history. The last two meetings considered "The Crusades," with a lecture by Prof. C. W. Foss, and the "Theology of the Middle Ages," by Rev. C. E. Hoffsten. At the meeting of March 24 Prof. Isaac M. Anderson lectured on "The Renaissance." The meetings are most instructive. Officers elected for the present term of six months are as follows: President, John H. Hauberg; vice president, Fred Setterdahl; secretary, Miss Carrie Olson; treasurer, Miss Esther Edwall.

Fox River Valley District

—The sixth annual convention of the Fox River Valley Luther League, comprising the Norwegian, English and Swedish churches of Elgin, the Swedish churches of St. Charles, Geneva and Batavia, and the Norwegian and Swedish churches of Aurora, was held at Geneva, Ill., Thursday, February 14. At the opening session the vice president, Rev. J. T.

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Kraft, of Elgin, presided, and Rev. Ditman Larsen, conducted the devotional service. Of a possible fifty delegates, thirty-eight were present. Reports were received from the various local organizations connected with the District Luther League, and these reports, as a rule, showed that the young people in their respective places, according to the best of their ability, labor for the development of our Church. The following officers were elected: President, Rev. Philip Thelander; vice president, Rev. P. W. Roth; recording secretary, Mamie Morenson; corresponding secretary, Arthur Freeman; treasurer, Gust. Anderson; financial secretary, John Ryland.

It was decided to hold four meetings this year, as formerly has been the custom, in the hope of awakening more enthusiasm, which to some extent has been lacking. Ten dollars were donated to the State League.

At the evening session the principal address was delivered by Rev. Adolph Hult, of Chicago, on the subject, "Awakening an Interest in Lutheran Literature." The speaker declared that the Lutheran Church is a "Bible Church, free in spirit, yet firm in doctrine." He emphasized the importance of being familiar with the history of the Mother Church of the Reformation, and pictured in attractive terms the rewards that are sure to come to the diligent seeker of truth in religion.

A brief address was made by Rev. F. A. Linder, and after adjournment there was the social hour, with refreshments. The hospitality of the local League was generally recognized and highly commended.

NORTH DAKOTA

Red River Valley District

—The fourteenth semi-annual convention of the Red River Valley District Luther League met at Concordia College, Moorhead, Minn., March 17 and 18. The sessions were well attended, all being held in the new auditorium of the college, recently erected at a cost of \$50,000. In the morning services were held in all of the Lutheran churches of Fargo and Moorhead. In the afternoon President R. Bogstad heartily welcomed the delegates and friends and Rev. John Zundel made an address on "How We Got Our Bible."

At the Sunday evening session Rev. J. A. Nyvall, of Moorhead, spoke on "Christ, Our King," and Rev. John Peterson, of Moorhead, on "The Cross of Christ, the Wisdom of God, and Power of God."

At the Monday morning session the usual business was transacted and officers were elected as follows: President, Rev. H. O. Shurson, Moorhead, Minn.; corresponding secretary, Rev. John A. Zundel, Fargo, N. Dak.; recording secretary, Miss Rose Nelson, Fargo, N. Dak.; treasurer, P. R. Lavik, Esq., of Fertile, Minn. Papers were read in the afternoon, as follows: "The Young People's Ideal," Mr. Bjamer E. Loss, Enderlin, N. Dak.; "The Triumph of the Church," Andrew Engeseth, Esq., Twin Valley, Minn.; "Germany, the Home of Luther and the Refor-

mation," Dr. O. J. Hagen, Moorhead, Minn.; "Our Niche in Life," Miss Clara Nelson, Fargo, N. Dak. The address at the rally meeting in the evening was made by Rev. J. C. Boseland, of Austin, Minn., on "Books and Reading."

The next meeting of the convention will be held in two divisions, one at Twin Valley, Minn., and the other at Northwood, N. Dak.

CONNECTICUT

—The German Lutheran League, of Rockville, Conn., Rev. G. F. Harting, pastor, and the Luther League of the Church of the Reformation, New Britain, Conn., Rev. A. W. Rohrig, pastor, were recently entertained by the Luther League of St. Paul's Church, Hartford, Conn., Rev. Paul J. Neff, pastor, at the home of Mr. and Mrs. P. Teichman. About 100 Leaguers assembled. The evening was spent in a social way, with music, appropriate addresses, and refreshments. These three Leagues are neighbors and their coming together was for the purpose of promoting sociability and co-operation among them.

—The Luther League of the New Britain Lutheran Church of the Reformation celebrated its first anniversary February 22. A musical and literary program was rendered. The pastor gave a brief account of the early history of the Lutheran Church in America, dwelling upon the work of the patriarch of the Church in our land, Rev. Henry Melchior Muhlenberg, and his sons. Refreshments were served. The first year of the League has been a successful one.

The Junior League of this church celebrated its first anniversary on March 22. There were present, including the parents and friends, forty-nine. The Juniors presented a literary and musical program highly creditable to them. The pastor spoke on the progress and success of the League, as evidenced in the first year of its existence, and urged the parents to further the work by encouraging their children to be regular in attendance. Refreshments were served.

The Pastor's Problem

TO maintain young people's interest in the church, and train them into active supporters and workers, is one of the most difficult of the Pastor's problems. : : : To help solve it is the end and aim of the Luther League. : : : For twenty years a group of thoughtful men—ministers and laymen—have been making a special study of it, and the Luther League represents the results of their study and experience. : : : A new Handbook, containing information and suggestions the best thought of the most experienced workers—will be sent for ten cents in stamps to pay postage and cost of printing. Address

Luther League Review

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Luther League Topics

(Continued from page 21.)

willing to study the Word and humbly abide by the truth therein taught, instead of an hypocritical, vainglorious politician, whose only ambition seems to have been to be the Pope of the Church himself, Cranmer's life work would have been different, the English Church would have developed along the lines of the Augsburg Confession, and the whole history of British and American Christianity would have been saved from the evils of division brought on by the mixed and compromising theological beliefs of English leaders in the days of Henry.

—The *Lutheran* directs attention to the fact that the first English edition of Luther's Catechism is as old as 1548, and that Archbishop Cranmer was its translator—something that our P. E. friends will be surprised to hear, as they generally think we are borrowers from them.

Easter for the Bereaved

Since Christ is risen, it is the precious privilege of the people of God to think less of the grave in which the body is laid, and more of the glory into which the soul has entered. It is because we are slow of heart to believe all that the heavenly Father has told us concerning departed friends that there is often so little sweetness in our cup of bereavement. We think only of our great loss, of our desolate home, and, as some one has well said, "The very crown of life is eclipsed by the casket, and the glory excelling grows dim in the shadows in which we choose to bide."—*Christian Intelligencer*.

Memory Training.

Memory training is no longer an experiment. It is an accepted fact that the memory can be trained and developed in the same sense as the muscles of the body. Memory exercise tends to increased memory strength. James P. Downs, whose book, "How to Read Music at Sight," has met with such success, now offers a new series of educational works. To those interested he will send, upon mention of THE LUTHER LEAGUE REVIEW, not only the booklet mentioned in his advertisement on this page, but also various leaflets on memorizing scripture.

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Tuesday—I Kings 8:1-21.
Wednesday—I Kings 8:22-53.
Thursday—I Kings 8:54-66.
Friday—Matthew 16:13-20.
Saturday—I Timothy 3:1-16.
- April 21. III Easter—Ephesians 2:19-22.
Monday—Joshua 1:1-18.
Tuesday—Joshua 2:1-24.
Wednesday—Joshua 3:1-17.
Saturday—Joshua 6:1-27.
Friday—Joshua 5:1-15.
Saturday—Joshua 6:1-27.
- April 28. IV Easter—Joshua 1:1-9.
Monday—Genesis 17:1-14.
Tuesday—Exodus 12:1-20.
Wednesday—Isaiah 52:1-15.
Thursday—Luke 9:1-6.
Friday—Colossians 1:9-29.
Saturday—Revelation 1:4-7.
- May 5. V Easter—Ephesians 5:25-27.
Monday—Acts 8:4-25.
Tuesday—Acts 8:26-40.
Wednesday—Acts 9:1-22.
Ascension Day—Acts 1:1-11.
Friday—Acts 9:23-43.
Saturday—Acts 10:1-16.
- May 12. Exaudi—Luke 10:1-16.
Monday—Genesis 1:1-5.
Tuesday—Psalm 104:1-35.
Wednesday—Ezekiel 37:1-14.
Thursday—Joel 2:27-32.
Friday—John 14:16-26.
Saturday—John 20:19-23.
- May 19. Pentecost—Acts 2:14-36.
Monday—Daniel 1:1-21.
Tuesday—Daniel 2:1-49.
Wednesday—Daniel 3:1-30.
Thursday—Daniel 4:1-37.
Friday—Daniel 5:1-31.
Saturday—Daniel 6:1-28.
- May 26. Trinity—Ezra 7:6-10.



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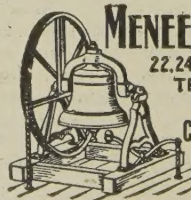
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Eastertide: Our Juniors

FOR THIS DEPARTMENT, ADDRESS REV. C. ELVIN HAUPT, D.D., LANCASTER, PA.

EDITORIAL NOTES.

Have you ever tried the telling of a Bible story with the aid of a map, blackboard, lithographic colored pictures, or sand table? In our day the facilities for good pictures and good music are so complete in most places that they can be availed of readily and a highly instructive and entertaining feature of League work will, in proper hands, follow the effort.

THE SEASON.

Of all the seasons there is none more suggestive of youth and joy than that of Spring. Now the blossoms are rich in their delicious sweetness, and the buds are bursting upon every bough. All around us, save in the great crowded cities, do we hear the flute notes of the warbling robins and see the merry antics of the bluebirds or the swift swirl of the swallow or the marten. And all this is typical of the freshness, vitality and frolicsome time of youth. As there is no better time for the beginning of outdoor work, in the garden, field and city, so there is no better time in life for the laying of the foundations of character and the making a true start in the Kingdom of Heaven than in youth.

Eastertide is like the beautiful capital of a handsome column, of which Christmas is the base.

One little Christian and Lutheran can do no better than to bring friend after friend into the membership of the Junior League. This is done by speaking to them about it and calling for them on the way to the meetings.

If there is no place at the church where Juniors can be gathered, it may be that they can meet from house to house.

The saving of a dog's life may not seem to be a great thing, and yet it proves that mercy guides in many hearts. A fox terrier, thinking that a large cake of floating ice was the shore in Portland harbor, Me., recently, jumped overboard unnoticed and went sailing away far out to sea. Captain Long, of the Harpswell steamer, spied the poor creature, and changing his big vessel's course, he ran alongside the ice floe and rescued the poor, half frozen little creature by running out a ladder from the ship.

It is frequently asked by interested persons, "How shall we organize a Junior Luther League?" There are various ways. A committee from the main League may be chosen and placed in charge of the younger people, or one good, faithful worker may alone be capable of doing the managing and teaching, somewhat after the style of an infant or primary department of the Sunday school. Again, the Juniors may be in charge, have the power to elect their own officers and arrange their work according to their own ability, under the supervision of the pastor or a competent committee. The best way in each case is the way most suitable to the conditions and the talent of the congregation.

It is a pleasant thing to note the passing of the birthdays of famous men and women whose godly lives have won for them esteem and renown in the great busy world. They are the champions of right and of truth, or it may be they have simply stood for great moral reformations. Among those well known to Lutherans and Americans whose birthdays fall in these April days are: 2d, Charlemagne, Thomas Jefferson, James Monroe and Hans Christian Anderson; 3d, George Herbert and Washington Irving; 7th, William Wordsworth; 16th, Sir John Franklin; 23d, William Shakespeare, I. M. W. Turner, J. A. Froude; 25th, Oliver Cromwell, James Buchanan; 27th, Benjamin Franklin, Samuel F. B. Morse, Louis Kossuth, Ulysses S. Grant. What pleasure it may be for our bright young people to seek and find for what each of these notable people was famous and in what year they each were born.

Some of the notable events of the month dear to Lutheran hearts are: The noble stand taken by Luther at Worms, April 18, 1521; the solemn protest at Speyer, April 19, 1529; the death of Bugenhagen at Wittenberg (in 1558), who solemnized the marriage of Luther and Catharine von Boda, April 20; the death of Philip Melancthon, April 19, 1560; the death of Paul Fleming, a noted Lutheran hymnist, April 2, 1640, and of Thomas von Westen, at Stavanger, April 9, 1729, a great missionary.

On April 18 we will record the first anniversary of the great earthquake and fire in San

Francisco. April 9, 1865, witnessed the surrender of General Lee to General Grant at Appomattox.

We should be glad to hear from the workers of the Junior Leagues, or to answer any queries that may be sent in, from all sources, as to what can be done.

The committee having topics for Juniors to study are desirous to learn from those interested what are their wishes and preferences in the matter of the list.

A fine birthday gift or reward: A Luther League Badge.

How many Juniors are members of the pastor's catechetical class this year?

A Request: If you have any good suggestions, or ideas that have worked successfully, send them in, for publication to others.

THOUGHTS.

Every Junior is only another name for opportunity.

The *best* use of money is in devoting it to the strengthening of the Kingdom of Christ.

"Real charity is disbursed without the blare of trumpets."—*Russell Sage.*

No one should work for himself alone.

A Luther League helps to sustain the town as well as the church to which it belongs.

No one can become a better Sunday School teacher than a truly developed Junior League worker.

QUERIES.

To which group of church workers do you belong?

Why not decide for Christ and the Church at once?

How many of our most talented boys are thinking of the holy ministry of the Evangelical Lutheran Church?

Do you have a question box in your League room?

What musical talent have you in your League?

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Our Churches and Institutions

(Continued from page 28.)

NEW JERSEY

—The League of Grace Church, Newark, on March 21, heard a lecture on "Historic New Jersey," delivered by the pastor, Rev. M. S. Waters.

—The English Lutheran congregation at Wildwood, Rev. Howard E. Snyder, pastor, will organize a Luther League soon after Easter and will promptly apply for admission into the State League.

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